

# IS JESUS CHRIST OUR GREAT GOD?

<sup>5</sup> The grammatical construction in the original Greek requires just such an understanding. This construction is well known among Greek scholars and is commonly called "Granville Sharp's Construction" or "Granville Sharp's Rule," after the man who first explained it. *A Manual Grammar of the*

**T**HE churches commonly teach that Jesus Christ is God. But is this true? Is he really Almighty God?

<sup>2</sup> It is vital that we know. For if Jesus is God then he must be given the worship due to God. To deny worship to him would be to insult the Creator! And if Jesus Christ is not God, and yet one worships him as if he were, he would be worshipping someone other than Almighty God.

<sup>3</sup> So let us examine *carefully* what personal acquaintances of Jesus said regarding his identity. Did Peter, Paul, John or any other of Jesus' followers preach that he is God?

## OUR GOD AND SAVIOR JESUS CHRIST

<sup>4</sup> "Symeon Peter, servant and apostle of Jesus Christ, to those whose lot it has been in the justice of our God and Savior Jesus Christ to have as rich a faith as ours:"—2 Peter 1:1 *Byington*. By this statement at the beginning of Peter's second letter it is clear that he not only preached Christ as "the Son of the Living God" (Matthew 16:16) but he also preached Christ as "our God and Savior."

1. In view of what churches commonly teach regarding Jesus Christ, what question must we ask?

2. Is it vital that we know if Jesus Christ is God, and why?

3. Whose testimony will be most valuable in helping us make our determination on the question: "Is Jesus Christ God?"

4. (a) What does Peter call Christ at Matthew 16:16? (b) What does Peter call Christ at 2 Peter 1:1?

*Greek New Testament* by Dana and Mantey states on page 147:

*With Nouns connected by καὶ* The following rule by Granville Sharp of a century back still proves to be true: "When the copulative καὶ connects two nouns of the same case, if the article ὁ or any of its cases precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person."

<sup>6</sup> Dana and Mantey then cite this example:

τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ

*Of our Lord and Savior Jesus Christ. 2 Pt. 2:20.*

And they go on to say: "The article here indicates that Jesus is both Lord and Savior. So in 2 Pt. 1:1 τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ means that Jesus is our God and Savior."

<sup>7</sup> Several examples of Granville Sharp's Construction are found in 2 Peter. Careful comparison of the end of verse 11 with the end of verse 1 in chapter 1 is quite revealing:

τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ

τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ

*Of our Lord and Savior Jesus Christ-1:11*

*Of our God and Savior Jesus Christ-1:1*

5. (a) Name the Greek construction or "rule" which applies in 2 Peter 1:1. (b) Explain how this "rule" operates.

6. What Bible book is cited by Dana and Mantey to illustrate Granville Sharp's construction, and what two specific verses are used?

7. What further example of Granville Sharp's construction might be given?

<sup>8</sup> *The International Critical Commentary*, volume 42, page 251, says:

It is hardly open for anyone to translate in I Peter i. 3 ὁ Θεὸς καὶ πατήρ by "the God and Father," and yet here to decline to translate ὁ Θεὸς καὶ σωτὴρ by "the God and Saviour." This point is rather strengthened than weakened by the addition of ἡμῶν to Θεός. It must be admitted that if the author intended to distinguish two persons, he has expressed himself with singular inaccuracy.

If the author had intended to distinguish two persons, it is exceedingly doubtful whether he could have omitted the article before σωτήρ.

<sup>9</sup> A.T. Robertson, the noted American Greek scholar who is quoted on at least four different pages in the appendix of the *Kingdom Interlinear Translation*, says: "...2 Pet. 1:1...can only mean grammatically in the righteousness of our God and Saviour Jesus Christ."

<sup>10</sup> Throughout 2 Peter it is important to note that Jesus Christ is never called "Savior." He is always called "\_\_\_\_\_ and Savior."

3:18 "Lord and Savior Jesus Christ"  
3:2 "Lord and Savior Jesus Christ"  
2:20 "Lord and Savior Jesus Christ"  
1:11 "Lord and Savior Jesus Christ"  
1:1 "God and Savior Jesus Christ"  
"Though σωτήρ is one of his favourite words he never uses it alone, but always couples it under the same article with another name."

— *The International Critical Commentary*. (See also Acts 5:31.)

<sup>11</sup> Why, then, does the King James *Authorized Version*

8. If the writer of 2 Peter intended to point to two persons in 1:1, what may be said regarding his accuracy?  
9. How many possible translations does A.T. Robertson give for 2 Peter 1:1?

10. Describe the use of the word "Savior" in 2 Peter.

11. (a) How do the "Standard Versions" translate 2 Peter 1:1, and why? (b) What about more recent revisions and translations?

sion (AV) seem to distinguish between "God" and "our Savior" as though two persons are intended? Because it follows the Vulgate closely, which does make such a distinction; and Granville Sharp's Rule was not well understood until 1798 while the AV was translated in 1611. Then what about the *American Standard Version* (ASV) which says: "our God and the Saviour?" The ASV was admittedly a revision of the AV done by a committee of qualified American scholars who attempted to retain as much as possible the style established by the Vulgate and AV. That they were aware of Granville Sharp's Rule may be seen by 1) noticing that "the" is in italics, indicating that it is not in the original Greek; and 2) consulting the margin where this alternate reading occurs:

## ΠΕΤΡΟΥ Β OF PETER 2

1 Σίμων Πέτρος δούλος καὶ ἀπόστολος Simon Peter slave and apostle	1 Simon Peter, a slave and apostle
Ἰησοῦ Χριστοῦ τοῖς ἰσότημον of Jesus Christ to the (ones) equally precious	of Jesus Christ, to those who have obtained a faith, held
ἡμῖν λαχοῦσιν πίστιν ἐν to us having obtained (by lot) faith in	in equal privilege with ours, by the righteousness of our God and
δικαιοσύνη τοῦ θεοῦ ἡμῶν καὶ σωτήρος righteousness of the God of us and of Savior	[the] Savior Jesus Christ."
Ἰησοῦ Χριστοῦ Jesus Christ;	

Above is 2 Peter 1:1 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

Below is 2 Peter 1:11 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

μὴ πταίσῃτέ ποτε· ἵνα οὕτως γὰρ not you should trip sometime; thus for	by no means ever fail.
πλουσίως ἐπιχορηγηθῇσεται ὑμῖν ἡ εἰσόδος richly will be supplied upon to you the entrance	11 In fact, thus there will be richly supplied to you the entrance
εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου into the everlasting kingdom of the Lord	into the everlasting kingdom of our Lord and Savior Jesus Christ.
ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ of us and of Savior Jesus Christ.	

Notice that in the Greek text the last seven words of verse one and the last seven words of verse eleven are absolutely identical except for one word. Verse eleven calls Jesus Christ "our Lord and Savior" while verse one calls him "our God and Savior."

"our God and Saviour." The *Revised Standard Version* reverses the order by placing the correct reading in the main text and relegating the outdated reading to the margin. Clearly, "tradition dies hard." More recent revisions of these "standard" versions (such as *King James II* and the *New American Standard Bible*) do not even give the obsolete rendering as an alternative. The same may be said for all recent scholarly translations from the original Greek (such as *NEB*, *NAB*, *JB*, *NIV*, etc.).

#### OUR GREAT GOD AND SAVIOR JESUS CHRIST

<sup>12</sup>"Watching for the blessed hope and oncoming of the glory of our great God and Savior Jesus Christ"—Titus 2:13 *Byington*. By this statement of Paul's written to Titus it is clear that he not only preached Christ as "the Son of God" (Acts 9:20) but also as "our great God and Savior."

<sup>13</sup>As explained above, Granville Sharp's Rule applies here too. In fact, it applies twice in this one verse! The "blessed hope" is the "oncoming." The one article (*the*) followed by two substantives connected by "and" means that they are different names for the same event. Likewise, "the great God" is "our Savior Jesus Christ." They are two different names for the same person.

<sup>14</sup>On this passage of the Greek text Moulton's *Grammar*, volume 3, page 181, says: "The relevant consideration...is that the phrase *God and Saviour* in contemporary language referred to only one person, c. A.D. 100. Moreover, the art. could have been repeated to avoid misunderstanding if separate individuals had been intended."

12. (a) What does Paul call Christ at Acts 9:20? (b) What does Paul call Christ at Titus 2:13?

13. (a) How does Granville Sharp's "Rule" help us understand Titus 2:13? (b) What is "the blessed hope"? (c) Who is "the great God"?

14. (a) How does Moulton's *Grammar* say the phrase "God and Savior" was used in the first century? (b) How could Paul have indicated two separate and distinct persons? (c) What other Greek scholars could be cited in support of Moulton's *Grammar*?

Page 1163 of *The Kingdom Interlinear Translation* correctly quotes volume 1 of Moulton's *Grammar* as saying: "We cannot discuss *here* the problem of Titus 2:13," but it fails to point out that volume 3 discusses it. In further proof that the omitting of the definite article before "Savior" was deliberately meant to show no difference in persons, we quote what Dr. A.T. Robertson's *Grammar* says on page 786: "2. *When to be Distinguished*. Then the article is repeated." Many examples, such as Luke 11:39, Acts 26:30, James 3:11, Revelation 18:20, etc., are then cited. This disposes of the unitarian argument that the article was omitted before σωτήρος in Titus 2:13 because it was not needed, but would be understood. On page 555 the Bauer-Arndt-Gingrich *Lexicon* says: "c. On the other hand, the art. is repeated when two different persons are named."

<sup>15</sup>*Grammatik des neutestamentlichen Sprachidioms* states on page 158: "Grammar demands that one person be meant." A.T. Robertson declares: "of our great God and Saviour Jesus Christ... This is the necessary meaning of the one article with *theou* and *soteris* just as in II Peter 1:1"—*Word Pictures in the New Testament*, volume IV, page 604.

<sup>16</sup>The context, both before and after the phrase "our great God and Savior," clearly indicates that only one person is intended. The word ἐπιφάνειαν (appearing, manifestation, or oncoming) is found only in these places: 2 Thessalonians 2:8, 1 Timothy 6:14, 2 Timothy 1:10, 4:1, 4:8 and Titus 2:13. According to *The Tyndale New Testament Commentaries*, volume 14, page 200: "The use of the word *appearing*, which is never used of God, further supports the ascription of the entire phrase to

15. How many possible translations of Titus 2:13 are given by *Grammatik* and A.T. Robertson?

16. (a) What word before the phrase "our great God and Savior" indicates that only one person is meant? (b) How is this word used elsewhere? (c) Who can this word not apply to, and why?

3 χάρις ὑμῖν καὶ εἰρήνη  
undeserved kindness to you and peace  
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ  
from God Father of us and of Lord Jesus  
Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ  
Christ, the (one) having given himself over  
τῶν ἀμαρτιῶν ἡμῶν ὅπως ἐξέλῃται  
the sins of us so that he might take out  
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος  
us out of the age the having stood in  
πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ  
wicked according to the will of the God  
καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς  
and Father of us, to whom the glory into  
τοὺς αἰῶνας τῶν αἰώνων ἀμήν.  
the ages of the ages; amen.

3 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ. 4 He gave himself for our sins that he might deliver us from the present wicked system of things according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.

Above is Galatians 1:3-5 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

Below is Titus 2:13-14 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα  
age, awaiting the happy hope  
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου  
and manifestation of the glory of the great  
θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,  
God and of Savior of us of Christ Jesus,  
14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα  
who gave himself over us in order that  
λυτρώσῃται ἡμᾶς ἀπὸ πάσης  
he might loose by ransom us from all  
ἀνομίας καὶ καθάρσῃ ἑαυτῷ  
lawlessness and he might cleanse to himself  
λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.  
people being overly much, zealous of fine works.

13 while we wait for the happy hope and glorious manifestation of the great God and of [the] Savior of us, Christ Jesus, 14 who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works.

Compare the end of Galatians 1:4 with that of Titus 2:13. The addition of an adjective (such as "great") to either noun does not change "Granville Sharp's Construction." Galatians speaks of one who is "our God and Father" while Titus speaks of "our great God and Savior" who is Jesus Christ.

Christ." Our God and Father has not and will not "appear" to anyone.—John 1:18, 6:46.

<sup>17</sup>The relative clause which follows "our great God and Savior," namely, "who gave himself for us," plainly relates only to Christ Jesus. The purpose, "that he might deliver us from all lawlessness," is attributed to Jehovah in Psalm 130:8 LXX, but

17. (a) After the phrase "our great God and Savior," what indicates that only one person is intended? (b) Who is said to "deliver us from all lawlessness?"

is here quoted and applied to Jesus Christ; so it is only natural that he should be called "God" in the preceding verse.

<sup>18</sup>The New Testament Commentary series by William Hendriksen cites the evidence from grammar and then says, "even the very context (verse 14) ascribes to Jesus functions which in the Old Testament are ascribed to Jehovah, such as redeeming and purifying (II Sam. 7:23; Ps. 130:8; Hos. 13:14 then Ezek. 37:23); and that Savior is in each of the three chapters of Titus ascribed first to God, then to Jesus."

1:3 "command of our Savior God"  
1:4 "Christ Jesus, our Savior"  
2:10 "teaching of our Savior God"  
2:13 "our great God and Savior Jesus Christ"  
3:4 "love of our Savior God"  
3:6 "through Jesus Christ our Savior"

<sup>19</sup>Three times Jesus Christ is referred to as our Savior by name; three times "God" (it does not say "Father") is referred to as our Savior. In one of the

places where Jesus Christ is called our Savior he is also called our Great God. Could it be that the one who is called our Savior God is the one who is elsewhere called our Savior Jesus Christ? The noted scholar Karl Rahner, who is quoted on page 7 of the March 22, 1972 Awake! magazine, says "the word and concept 'God' signifies (significat) the Person to whom the divine

18. What additional evidence is cited by the New Testament Commentary?

19. (a) How is the word "Savior" used in Titus? (b) When the word "God" occurs, what must we do?

nature is proper; and so 'God' can stand for (*suppositur*) each of the three Persons who possess this nature, or again 'God' can stand for all three Persons together."—*Theological Investigations*, Vol. 1, page 126.

<sup>20</sup> Finally, to the evidence from grammar, usage, and context may be added the evidence from history. Early Christian

20. (a) What first century Christian writer, outside the Bible, helps us understand Titus 2:13, and how? (b) How did Jehovah's faithful ones oppose Emperor worship in the ancient world?

writers who knew the apostles personally also understood this verse to refer to Christ as "our great God." Ignatius of Antioch, who died about 110 C.E., often referred to Christ as "our God." (In Ephesians alone, he calls Christ "God" in 1:1, 7:2, 15:3, 18:2 and 19:3; but also see Ro 3:3, 6:3, Sm 1:1, 10:1, Tr 7:1, and Pol 8:3 to mention a few others.) *The Cambridge Bible Commentary* volume on Titus, page 116, says: "It is quite possible that the

## WHAT THE HOLY ONE OF ISRAEL — JEHOVAH — DID FOR THEM OUR GREAT GOD AND SAVIOR — JESUS CHRIST — DOES FOR US

Are they in competition or are they one?

### "EXPRESSIONS" IN TITUS 2:14

QUOTED BY PAUL  
ABOUT CHRIST JESUS

FROM THE SEPTUAGINT  
REGARDING JEHOVAH

λυτρώσται redeem	...	ἐαυτῷ for-himself	λαὸν a-people	2 Samuel 7:23
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ἐαυτὸν himself	...	λυτρώσται redeem	...	πάσης (us from) all	ἀνομίας iniquity	Psalm 130:8
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ἀπὸ πάσης ἀνομίας from all iniquity	...	καὶ καθάρισι and cleanse	ἐαυτῷ for-himself	...	λαὸν a-people	Ezekiel 37:23
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ἐαυτῷ for-himself	λαὸν a-people	περιούσιον a-special-property	Deuteronomy 7:6, 14:2, 26:18 and Exodus 19:5
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### OUR GREAT GOD AND SAVIOR JESUS CHRIST

gave HIMSELF	{	TO REDEEM US TO CLEANSE US TO MAKE US A PEOPLE A SPECIAL PROPERTY	}	for HIMSELF
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author uses this particular formula here in conscious opposition to the emperor cult." Antiochus IV (about 170 B.C.E.) styled himself "God Manifest" and the first-century emperor Domitian affected the honor of being "Lord and God" (two names for one person). Pagans were worshippers (τοῦ μεγάλου θεοῦ ἐνεργέτου καὶ σωτήρος) "of the great God, Benefactor and Savior" – Ptolemy; those faithful to Jehovah were worshippers (τοῦ μεγάλου θεοῦ καὶ σωτήρος) "of the great God and Savior" – Jesus Christ.

#### GOD THE ONLY SON

<sup>21</sup> "No man has ever yet seen God; God the Only Son, who is ever with the Father – He has revealed him."—John 1:18 *The Twentieth Century New Testament*. By this statement of the apostle John it is clear that he not only preached Christ as "the Son of God" (John 20:31) but also as "God the Only Son."

<sup>22</sup> In summarizing his introduction to his account of the life of Jesus Christ, John (in 1:18) again directs our attention to four things he has already said regarding the Word. He is the unique One, μονογενής, (1:14); he is God, θεός, (1:1); he has special intimacy with the Father, πρὸς τὸν θεόν, (1:1); and he makes the Father known ἐθεασάμεθα, (1:14).

<sup>23</sup> Unfortunately, the tradition of men has dominated many of our older translations which use the term "only-begotten Son" or "only-begotten" in John 1:18. *The Vocabulary of the Greek New Testament* by J.H. Moulton and G. Milligan says, on page 416:

21. (a) What does John call Christ in John 20:31? (b) What does John call Christ in John 1:18?

22. What two verses in John 1 emphasize "the Word" and what two thoughts from each verse are summarized in verse 18?

23, 24. (a) What tradition of men is found in older translations of John 1:18? (b) Briefly explain the meaning of the Greek word monogenēs and suggest how it might better be translated. (c) How does Hebrews 11:17 help us understand the meaning of monogenēs?

#### μονογενής

is literally "one of a kind," "only," "unique" (μονικός), not "only-begotten," which would be μονογέννητος (μονογενής), and is common in the LXX in this sense (e.g. Judg 11:34, Ps 21 (22)<sup>31</sup>, 24 (25)<sup>32</sup>, Tob 3<sup>18</sup>). It is similarly used in the NT of "only" sons and daughters (Lk 7<sup>12</sup>, 8<sup>3</sup>, 9<sup>38</sup>), and is so applied in a special sense to Christ in Jn 1<sup>14, 18</sup>, 3<sup>16, 18</sup>, 1 Jn 4<sup>9</sup>, where the emphasis is on the thought that, as the "only" Son of God, He has no equal and is able fully to reveal the Father.

*The Anchor Bible*, volume 29, page 13 comments: "Literally the Greek means 'of a single [monos] kind [genos]'. Although genos is distantly related to gennan, 'to beget,' there is little Greek justification for the translation of monogenēs as 'only begotten.' " This word, then, shows Jesus Christ to be in a category by himself. He is "one-of-a-kind." He is unique. The usage of this term, monogenēs, with reference to Isaac (Hebrews 11:17) is most instructive for Isaac was neither "only-begotten" (Genesis 25:1-2) nor "first-begotten" (Genesis 16:15); however, he was Abraham's "unique" son. Just so, Jesus Christ is God's unique Son.

<sup>24</sup> *The Wycliffe Bible Encyclopedia*, volume 2, page 1250 agrees: "The root of the Greek word, careful lexicographical experts now see, is not gennaō, 'to beget or generate,' but genos and therefore its meaning is 'the only one of its kind' rather than the only one born." One of the translations suggested by this encyclopedia is "unique," but the term means even more than that. It is a term of endearment.

The expression also suggests the thought of the deepest affection, as in the case of the O.T. word yachid, variously rendered, "only one," Gen. 22:2, 12; "only son," Jer. 6:26; Amos 8:10; Zech. 12:10; "only beloved," Prov. 4:3, and "darling," Ps. 22:20; 35:17.

—*Expository Dictionary of New Testament Words*, volume III, page 140.

<sup>25</sup> The RSV mg would make the verse read "the only God" and others suggest "the unique God." The latter is not out of

25. (a) How have some translators suggested John 1:18 be translated? (b) What have other Bible translators pointed out concerning John 1:18? (c) Is monogenēs an adjective or a noun in John chapter 1?

harmony with the rest of God's Word; but the former sounds somewhat strange. Moreover, *The International Critical Commentary*, volume 29, page 31 points out "that μονογενής is not to be taken as an adjective qualifying θεός, but that μονογενής, θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς are three distinct designations of Him who is the Exegete or Interpreter of the Father." Bible translator William Barclay agrees: "John says three things about him.

- (i) Jesus is *unique*....
- (ii) Jesus is *God*....
- (iii) Jesus is *in the bosom of the Father*."

<sup>26</sup> The five thoughts of the verse may be outlined thus:

- A. No man has seen God, the Father
- B. The unique and beloved One
- C. He is also God
- B. The One always in the Father's heart
- A. That One openly discloses the Father

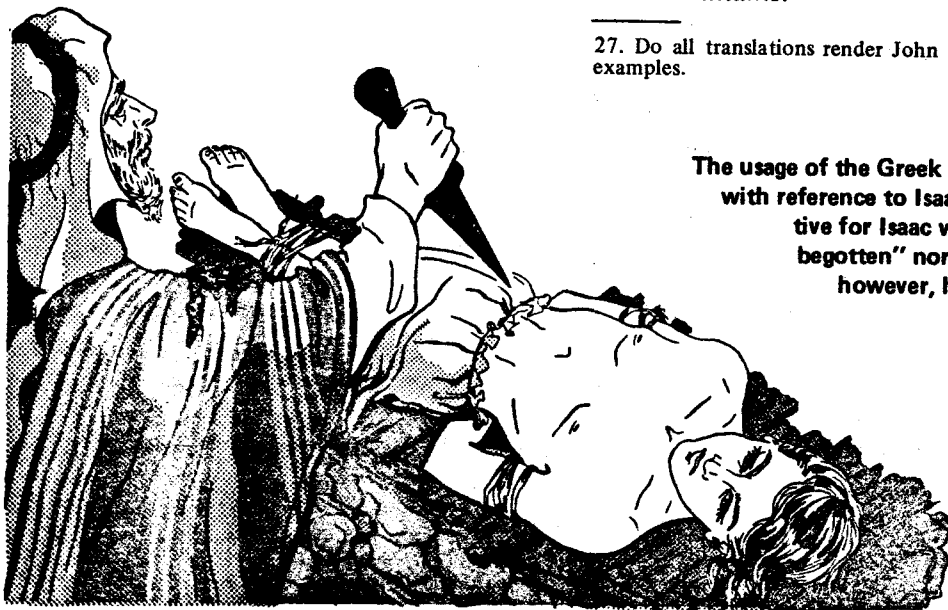
Here we see the parallel between the first and last thought, the second and third thought and the central thought standing by itself.

26. Certain parallels in structure occur in John 1:18; describe them, pointing out the central thought.

<sup>27</sup> While translations such as *The Twentieth Century New Testament* (also see *The Anchor Bible*, *The New American Bible*, and *The New International Version*) are correct in the translation "God the Only Son," this does invert the Greek word order. Perhaps the translation which most forcefully brings out the five thoughts of John 1:18 in the order in which John presents them is the one found on page 73 of volume 5 of *The Daily Bible Study Series* (1975 Revised Edition): "No one has ever seen God. It is the unique one, he who is God, he who is in the bosom of the Father, who has told us all about God." Two other translations which follow the Greek word order and the order of the five thoughts are: *The New Testament in the Language of Today* by Wm. F. Beck and *The New Testament: A Private Translation in the Language of the People* by C.B. Williams. "Nobody has ever seen God. The only Son who is God and close to the Father's heart has told us about Him."—Beck. "No one has ever seen God: the only son, Deity Himself, who lies upon the Father's breast, has made him known."—C.B. Williams.

27. Do all translations render John 1:18 the same? Give examples.

The usage of the Greek word monogenēs, with reference to Isaac is most instructive for Isaac was neither "only-begotten" nor "first-begotten," however, he was Abraham's "unique" son.



## MY LORD AND MY GOD

28 "In answer Thomas said to him: 'My Lord and my God!'"—John 20:28 *New World Translation*. This statement by the apostle Thomas is the climax of the account which begins: "In the beginning the Word existed; and the Word was face to face with God; yea, the Word was God Himself."—*C.B. Williams*.

29 From beginning to end John's theme is Jesus Christ whom he called "God the Only Son" or 'the Son of God.' In chapter 1, verse 1, he introduces Jesus Christ as:

- 1) Eternal Ἐν ἀρχῇ
- 2) Equal πρὸς τὸν θεὸν  
and of the same
- 3) Essence θεὸς ἣν ὁ λόγος  
as the Father.

Throughout John's account of his life, Christ, himself, claimed to be:

- 1) Equal (5:18)
- 2) Eternal (8:58)  
and of the same
- 3) Essence (10:30)  
as the Father.

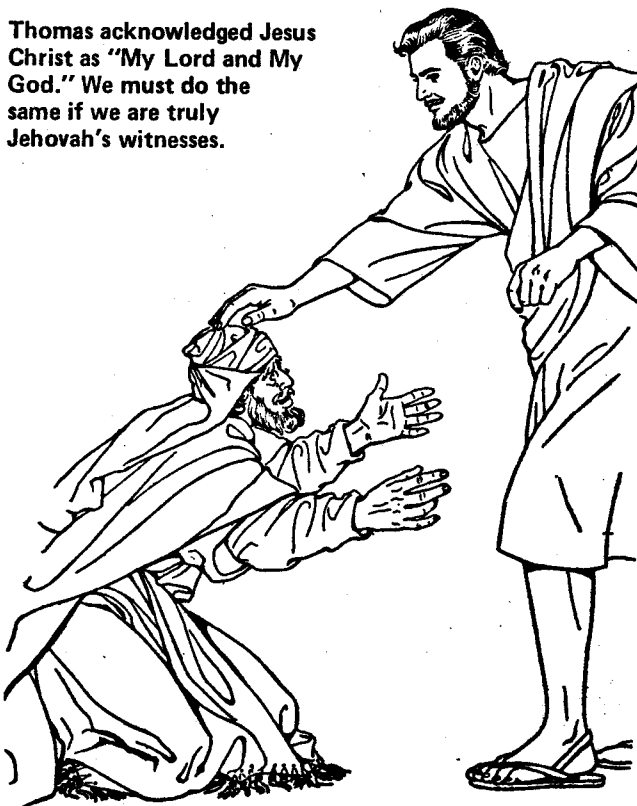
His enemies each time tried to kill him (5:18; 8:58) "because you, being a man, are claiming to be God" (10:30 *Byington*). His enemies did finally kill him, "because he claimed to be God's son" (19:7 *Byington*). By these statements of his beloved disciple and his deadly enemies it is clear that they understood "claiming to be the Son of God" was the same

as "claiming to be God." (Much the same as claiming to be the Son of man is claiming to be man.) "But these have been written down that YOU may believe that Jesus is the Christ the Son of God and that believing, YOU may have life by means of his name." —John 20:31 *New World Translation*.

30 Before one can truly be one of Jehovah's witnesses he must follow Thomas' example and personally proclaim the Lord Jesus Christ to be "my Lord and my God." Then, and only then, may one become Jehovah's witness (Acts 1:8) and preach "THE NAME" (יְהוָה) "THE-one OVER EVERY NAME — THAT IN THIS<sup>E</sup> NAME of JESUS EVERY KNEE should-be-BOWING, CELESTIAL AND TERRESTIAL AND SUBTERRANIAN, AND EVERY TONGUE should-be-ACCLAIMING THAT JEHOVAH is JESUS CHRIST INTO THE GLORY of-GOD the FATHER." —Phillipians 2:9-11 *A Word for Word Literal Translation*.

30. (a) Before you can truly become one of Jehovah's witnesses, what must you do? (b) After you have become one of Jehovah's witnesses, what will you proclaim?

Thomas acknowledged Jesus Christ as "My Lord and My God." We must do the same if we are truly Jehovah's witnesses.



28, 29. (a) How does John's account of the life of Christ come to a climax? (b) What is John's theme? (c) With what three phrases does John introduce us to the Word and what do they tell us about him? (d) Where did Christ personally make these claims for himself? (e) How did his religious enemies react on these occasions? (f) What did his enemies say which indicates that claiming to be "the Son of God" is the same as claiming to be "God"? (g) Why was John's account written?